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II. ASSYR. *rabû*, "TO SINK" = HEB. *raphâ*

Assyr. *rabû* (for *rapû* = *rapâyu*), "to sink," is used especially of the sinking, or setting, of the sun: *lâm Šamaš rabî* (*NE*, 116, 17; 137, 76–77) means "before the sun sank" or "set" (see Zimmern in *KB*, VI, 580; cf. *HW*, 610*b*). Therefore Heb. *raphâ hai-yôm la-ʿärv*, Judg. 19:9, is correct; we must not substitute *panâ* or *naṭâ;* but the *ô* in לָעֶרֶב *laʿrôv* is due to dittography of the *r* (see *JBL*, XXXIII, 165 and 161, n. 4). The reading *raphâ* in Judg. 19:9 is supported by G^{V} *ἠσθένησεν ἡ ἡμέρα εἰς τὴν ἑσπέραν*.

The ideogram for Assyr. *rabû*, "to sink," is also explained by *ṭebû* (= Heb. *ṭavâ*) and *šalû*, "to sink"; cf. *Kings* (*SBOT*), 175, 2 (for *lasmu*, "racing," and *çênu*, "evil," see *WZKM*, XXIII, 361, n. 4; *ZDMG*, LXV, 565). In Syriac we find *ṭĕvâ šimšâ*, "the sun sank" or "set." Syr. *ithrâppî* means "to be slack, remiss, to succumb." This shows that Assyr. *šalû*, "to sink," and Heb. *šalâ*, "to be quiet, at ease" (cf. Arab. *áslâ*, "to feel safe"), are identical; Heb. *šalwâ*, "ease, security," means originally "slackness, remission, relaxation," and the primary meaning of Heb. *raphâ*, "to heal" (with the participle *rôphê*, "healer, physician," Punic *rufe* or *rube*) is "to restore to ease and comfort," whereas the allied Assyrian stem *rabâbu* has the meaning "to sink, to succumb" (*HW*, 608*b*). Arab. *sálâ*, *yáslû* (or *sáliya*, *yáslâ*), "to console one's self about the loss of a thing and forget it," means originally "to be in a state of rest" after a disturbance, "to become calm, tranquil, composed," after an excited state of feeling.

Heb. *rĕpha'îm* (for *raphayîm;* cf. *ZAT*, XXXIV, 143) denotes those who have "sunk" into their unseen abode, descending to Hades[1] as the sun goes down to a fiery death in the west; the *rĕpha'îm* are those who "sank," vanished, disappeared, passed away, departed. The best translation would be "the departed." There is no connection between *rĕpha'îm*, "Shades," and *tĕraphîm* (or, rather, *târâphîm*), "Providers" (*JBL*, XXXIII, 166, n. 12).

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III. THE SIGN 𒌋𒌋 IN THE NAME OF THE FOURTH MONTH AT UMMA

On p. 282 of Volume XXXI of this *Journal* I identified the sign 𒌋𒌋 with the classical sign DU+DU. I there showed that this sign is the *gunu* of the sign 𒄑 and had originally the value *sūb*, *šûb* "to be bright." For this identification an ancient syllabus published by Legrain was utilized. A duplicate of this ancient Sumerian grammatical list of signs has now been published by Schileico in the *Zeitschrift für Assyriologie*, XXIX, 79, and a copy of Legrain's duplicate on p. 82. Here in col. II 8 we have *gal-* X as

[1] Ἔρεβος, "darkness, Hades," corresponds to the Assyr. *erêbu*, "sunset," Heb. *ʿärv*.

a variant of *gal-sūb*, "the great shepherd" on the Susa variant. Therefore this sign X is a variant form of  and has the value *sūb*, *šûb*. This sign occurs as the name of the fourth month on the tablets from Djokha (see *PSBA*, 1913, p. 47). Now one of the ancient names for the sixth month in pre-Sargonic times was *itu mul-bàr-sag e-ta-šub-a-a*, "Month when the star Barsag shines forth." I have already identified this event with the heliac rising of Sirius which at that time was rising about July 1. This fell in the sixth month of the year which began in midwinter. Jeremias and Weidner have adopted the identification with Sirius, and I myself have now adopted the midwinter New Year for pre-Sargonic times. But in the Ur and Isin period the New Year was shifted forward to the spring equinox, and hence the *sixth* month in the old system became the *fourth* in the new. Now it is an extraordinary incident that the name of the fourth month at Umma (modern Yokha) has the name *itu šûb* (written X), obviously a survival of the older name *itu mul-bàr-sag e-ta-šub-a-a*. In the ancient name the verb *šub* was written with the more ordinary sign for *šub* () which is in later times usually employed to write *šub* in the sense of "to fall down." The sign X also *gunu* of  has the primary sense "to be bright, shine forth," which is precisely what is wanted in the name of this month. Thus at a single stroke we have identified a difficult sign and also placed the argument concerning the month of the rising of Sirius on a firm philological basis. This name of the sixth month in the most ancient calendar refers in all probability to the heliac rising of Sirius; astronomical observation and astronomical calculations for chronological purposes are clearly established for the most ancient period, but through the influence of the astronomer Kugler, Assyriologists have turned a deaf ear to the arguments of other scholars who claim great antiquity for the origin of astronomy in Babylonia. The Sumerians of the pre-Sargonic period had already laid the foundations of many other culture disciplines beside astronomy. The grammatical text published in *ZA*, *loc. cit.*, reveals the early cultivation of the science of grammar, and the mathematical ability shown in their methods of calculating the area of irregular geometrical figures is very great. (See Allotte de la Fuÿe, "Mesures agraires et formules d'arpentage à l'époque présargonique," *Revue d'Assyriologie*, XII, 117 ff.)

Our sign occurs also in a legal phrase in pre-Sargonic tablets published by Nikolski in the compound verb *igi-šûb*, probably to indicate that the official had counted and taken record of property. *igi-šûb*, "to make bright eyes," "to see," "examine," is a natural way of forming a Sumerian compound. Cf. *igi-bar* = *naplusu* "to see," where *bar* has the sense "be bright." Nikolski, No. 88, *nubanda igi-šûb-bé e-na-sum*, "The overseer having examined gave to him"; *nubanda nam-da-ba igi-bi-šûb*, "The overseer examined," *ibid.*, No. 179. See also Nos. 162 and 287.

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